THE RIGHTEOVS *Mans Euidences for* HEAVEN.

OR

A Treatiſe ſhewing how *euery one while he liues here* may certainly know what *ſhall become of him after* his departure out of this life.

By *Timothy Rogers*, Preacher of Gods Word in *Eſſex*.

Pſal. 107. 43. *Whois wiſe, that he may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.*

2 Pet. 1. 10. *Giue all diligence to make your calling and election ſure: for if you doe theſe things, ye ſhall neuer fall.*

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The Publiſher *to the Author.*

THat which I wrung from you through my importunitie, I haue heere brought into the light, and laide in the lap of Gods Church: blame me not for making that common and publike, which you intended to make priuately your friends. I thinke it ſome wrong to Chriſts little flocke, that a few ſhou d monopolize that which wold benefit many: good

graine doth better in the market then in the garner. If you blame me, yet I am perſwaded others will thanke me: but howeuer if the Lord approue, I paſſe not for mans iudgment. This onely I will ſay for my ſelfe, I aime at the common good; whereof if I faile, yet my deſire leaueth not my conſcience without ſome ioifull content. Farewell, be ſatiſfied, be bleſſed.

From my ſtudy in Saint *Margets, Fiſhſtreet, London. December* 30.

Your truly louing brother, *N. Rogers.*

Coun-

Counſell to the Reader.

IN ſayling thorow the Seas of this troubleſom world, toward the heauenly Land of Canaan, *we are to paſſe two dangerous rockes, the one called* Preſumption, *the other* Deſperation, *happy is the man that eſcaping them both, ſhall make a ſafe arriuall at the Promiſed Land: Millions of Chriſtians in profeſſion are caſt away againſt the one, or againſt the other: for*

ſome though they haue no true grace wrought in them, think notwithſtanding that they are in no danger, but ſhall certainely bee ſaued, which is as great preſumption as if a man being ſtricken thorow the hart, ſhould thinke himſelfe very well, and in no danger of death. Others when they come to apprehend the heauy wrath of God, and deadly curſe of the Law due vnto them by nature for ſinne, in helliſh ſorrow vtterly deſpaire. Some ſincere Chriſtians alſo there are, againſt whom the Tempter doth ſo farre preuaile, that in beholding their owne vnworthineſſe they are ready to faint, for feare of hell and condemnation; which although they

cannot

cannot perish, or suffer ship-wracke against this rocke of Desperation, yet their poore Barke may bee so battered and beaten against it, as that peraduenture they may bee a long while after in rigging and mending of it vp againe, with griefe and hart smart: that thou maist escape these dangers, vse these short questions and answeres as a sea-mappe, or guide vnto thee, to shew thee thy way between both, that so thou maist sayle to Heauen in more safety, confidence, and comfort. Now to the end that the better vse may bee made hereof, consider I beseech thee of these things, First, what multitudes daily (departing this world) throng in at the infer-

infernall gates of hell, for want of the assurance of their saluation. Secondly, consider that thou being by nature a condemned man, if thy pardon bee not sealed to thy conscience, and giuen thee before the breath bee once out of thy body, afterward though thou wouldst, or couldst giue a thousand worlds for it, it cannot bee had: consider againe of the vncertaintie of thy life, thou canst not tell whether thou shalt bee aliue to morrow, for thou knowest not what a day may bring forth: *Consider also the certaintie of thy death die thou must, nothing surer, for who can stand against the power thereof? and oh how bitter is the remembrance*

brance of death to one that is not assured of his saluation! Further, consider how terrible the iudgement day will be to all such as get not the assurance of their saluation in their life time, which way will they turne themselues then? Oh what will they doe? Mountaines and Hils fall vpon vs and crush vs in pieces, shall they crie, but it shall not be. Then what most dolefull & intollerable torments shall they for euer endure in hell, able to breake the hardest heart to thinke on? Oh who shall dwell with the deuouring fire, who shall dwel with the euerlasting burnings? *Lastly, consider of the most inestimable ioies of Heauen, and incomparable*

ble delights which all they ſhall haue who get the aſſurance of their ſaluation in this life: Such as eye hath not ſeene, eare hath not heard, nor the heart of man conceiued of: *ô heauenly ioy! ô ſweet delights! ô excellent ſurmounting glorie! ô endleſſe ſuperabounding pleaſures! wherewith their hearts ſhall bee rauiſhed, and for euer repleniſhed: vpon theſe conſiderations I earneſtly requeſt thee, if thou haſt any pitty or commiſeration on thy poore ſoule*, Make thy calling and election ſure, euen while it is called to day: *How ſhall I doe that, thou wilt ſay? this briefe Treatiſe wil ſhew thee how, yea, more then that; hereby thou*

thou maist be assured of thy saluation, if thou vse it rightlie but then thou must goe through it with good aduisement; if thou touch the hony combe with thy lips, thou maist find sweetnesse, but if thou suck, much more: so reade these things, as to learne them, so learne, as to know thy owne estate thereby, so shalt thou sucke out the whole sweetnesse thereof; get them by heart, that thou maist the better get them in heart; get them in heart, so thou maist be sure thou shalt bee saued: which the Lord of Heauen grant for his mercies sake. Amen.

The Righteous *Mans Euidences* for Heauen.

Miniſter.

OVght not euery one while hee liues in this world to know for certaine whether hee ſhall bee ſaued, and ſo enter

ter into heauen when hee ſhall depart this world?

Conuert. [a]Yes: for hee that hath not ſome ſure ſignes whereby he may know that he ſhall be ſaued, ſhall (if he die in that caſe) certainely endure eternall torments in hell fire after death.

[a] 2. Cor. 13. 5. compared with Mar. 16. 16

Min. Haue you ſome aſſurance that you ſhall be ſaued?

Con. Yes, I praiſe God, elſe how could I haue any comfort.

Min. How doe you know that you ſhall be ſaued?

Con.

Con. [b] First, because I finde that faith is wrought in mee; for I beleeue: that is, I am truely perswaded that Christ is my Sauiour.

[b] The first signe of saluation taken out of Act. 13. 48.

Min. How came you by faith?

Con. [c] By the word of God: thus, first by the preaching of the Law I saw my selfe in a damnable condition by nature, which feared me with hell, & wroght terror of conscience in me: secondly, the Lord by the preaching of the Gospell hath [d] offered Christ a Sauiour to me a sinner, yea hath [e] com-

[c] Rom. 10. 17.

[d] Ioh. 3. 16

[e] 1. Ioh. 3.

manded and [f] intreated me to beleeue in him: thus I haue been wonne to take him and apply him a Sauiour to my selfe.

[f] 2. Cor. 5. 20.

Min. How knowe you that yours is true faith?

Con. I know it by the fruits. For first I haue an earnest desire to bee more and more reconciled to God, and at peace with him. Secondly, I haue a true desire and endeauor to please God, in those things which cros mine owne will. Thirdly, the Spirit within me fighteth

teth against the flesh; that is, grace resisteth and subdueth corruption. Fourthly, I long after Christ, and prefer him aboue the whole world euen in my hart.

Min. By what other signe do you know that you shall be saued?

Con. § Because I repent: for I turne from all sinne to God in hart and desire.

§ The second signe of saluation, taken out of Ezek. 18.23.

Min. How doe you know that your repentance is true?

Con. I doe truely repent. For first, I grieue in my heart for my sinnes, chiefly because

thereby I offend my good God. Secondly, I haue an hatred and lothing of ſin in my hart. Thirdly, I reſolue in truth, and ſtriue to forſake euery knowne ſin, & to come to the ſight of vnknowne ſins, that I may forſake them.

Min. But is not this onely for feare of hell and condemnation?

Con. No; but partly for loue I beare to God, and partly for hatred I beare to ſin: for though I knew there were no hell or iudgement, yet would I not commit thoſe vile ſinnes which

I ſee ſome commit, though well pleaſing to nature, I doe abhorre them.

Miniſt. How then is godly ſorrow knowne from worldly ſorrow?

Con. Hee that hath godly ſorrow, is at leaſt perſwaded that his ſins are pardonable. Secōdly, Hee loues the Miniſter, & others that ſhew him his ſins, and reuerenceth Gods word the more, that hee ſees his ſins thereby. Thirdly, His ſorrow makes him ſeeke to God by prayer, as alſo to the Miniſter, to the godly, to the

Word and ſpirituall meanes.

Min. Which is the third ſigne wherby you are aſſured that you ſhall be ſaued?

h The third ſigne of ſaluation, taken out of Ro. 8.30.

Con. h An effectuall calling and conuerſion wrought in me, that is, the Lord hath brought me out of the miſerable eſtate of nature, wherin I was borne, into the good eſtate of grace wherein I am.

Min. But how know you that you are truely called and conuerted?

Con. Becauſe the Lord hath wrought in mee

i Titus 3. 3, 5.

ſuch a i wonderfull change,

change, ſo that I am contrary to that I was by nature, (as touching the quality of my ſoule) now louing the good, which then I hated, and hating the euill which then I loued; therefore I am a [k] new creature, and liue a ſpirituall life, yea, [l] Chriſt liueth in me, and I would not be again in that condition wherein I was before, for all the worlds good.

[k] 2. Cor. 5. 17.

[l] Gal. 2. 19, 20.

Miniſter. Name ſome other ſigne which aſſures you of your ſaluation.

Conuert. I truſt that I [m] am one of the chil-

[m] The fourth ſign of ſaluation, taken out of Rom. 8. 17.

dren of God.

Min. But how know you that you are a true child of God?

Con. Becauſe I am [n] led by the Spirit of God, I deſire that his holy Spirit may haue the whole gouernment of me, and I ſet him as a guide before mee to direct me in all things by the Word. Secondly, I am borne of God a new creature, as I haue proued before in my conuerſion.

[n] Rom. 8. 14.

Min. Which is the fift ſigne whereby you are aſſured of your ſaluation?

Con.

Con. I haue [o] a true hope of eternall life.

Min. But the hope of most men is a false hope, and shameleſſe preſumption, (as if a man ſhould haue death vpon him, and yet hope to liue) how know you that yours is a true hope?

Con. Firſt, Becauſe it is [p] grounded vpon faith, which I proued before to be in me. Secondly, it maketh mee vſe diligently all good meanes. Thirdly, it maketh mee [q] fit my ſelfe by holines for the thing hoped for, namely, the enioy-

[o] The fift ſigne of ſaluation, taken out of Rom. 8. 24.

[p] Heb. 11. 1

[q] 1. Ioh. 3. 3.

enioying of the presence of God in Heauen.

Min. Can you name any other signe whereby you know you shall be saued?

Con. Yes, I find in my heart a [r] true loue of God.

[r] The first signe taken out of Iam. 1. 12.

Min. All say they loue God, yet few truly loue him; how know you that you loue him in truth?

Con. First, because I desire to please him. Secondly, I loue his word and Sacraments, prayer, and all other holy exercises. Thirdly, I loue his messen-

messengers, the Preachers of his Word: Fourthly, I long for his comming, that I may be perfectly freed from sinne, and alwaies praise his name in Heauen.

Min. Alleadge some other sure signe of your saluation.

Con. [f] I loue the brethren, that is, the children of God, and such as are godly.

[f] The seuenth sign of saluation, taken out of 1. Ioh 3.14.

Min. It may be you loue them onely, because they are friendly to you, or because you receiue, or hope to receiue some outward kindnesse from them.

Con.

Con. Nay, I chiefly loue them for their goodneſſe, and godlineſſe ſake; and therefore I loue ſuch when I heare of them, though I neuer knew them, and I much affect ſuch, and their company, when I care not for the company of others, wanting true godlineſſe.

Min. How elſe are you aſſured that you ſhall be ſaued?

Con. I find in ſome meaſure in me the true [t] feare of God.

[t] The eight ſigne taken out of Pſalm. 145.19.

Min. Many ſay, they feare God, and yet doe lie, and ſay not truly, how

how know you that yours is the true feare of God?

Con. It makes me afraid to commit ſinne, yea, ſecret ſinne, as [u] *Ioſeph*, ſetting the Lord alwayes before me. Secondly, it makes mee * hate ſinne. Thirdly, it makes mee [x] depart from euill.

[u] Gen. 39. 9.

* Prou. 8. 13.

[x] Pro. 3. 7.

Min. By what other certaine ſigne are you perſwaded of your euerlaſting ſaluation?

Con. By the teſtimony of Gods Spirit, witneſſing with my ſpirit that I ſhall be ſaued.

Miniſt. Thouſands haue

haue a perſwaſion they ſhall be ſaued, and yet it is but a preſumption, and the illuſion of the Diuell in them: how know you that yours is the teſtimony of Gods Spirit?

Con. Firſt, becauſe it doth not barely tell me I ſhall bee ſaued, but proues it to me, and perſwades mee by all thoſe former ſignes, & ſo ſpeaks as Gods word ſpeakes, preſumption ſpeakes contrary thereto. Secondly, it makes mee [y] pray earneſtly to God, from a ſence and feeling of my manifold ſins;

[y] Rom. 8. 26.

sins; presumption doth not thus. Thirdly, it workes in me [z] true ioy and spirituall reioycing in heauenly and spirituall things.

[z] Psal. 51. 12.

Min. Name one sure signe more of your saluation, and it shall suffice.

Con. In sum then I perceiue I am of the number of those whom God hath faithfully promised in his word to saue.

The tenth signe of saluation.

Min. Indeed if you be of that number, there is no doubt but you shall be saued: but are you in truth such a one?

Con.

Con. As I haue proued my ſelfe ſo to be by all the ſignes I haue named, ſo I can proue it by other expreſſe places of Scripture, (thogh the ſame for ſubſtance with that I haue ſaide, yet) perhaps more plainely.

Min. Let me heare you?

Con. God hath promiſed to be [a] neere vnto *thoſe which are of a contrite heart*, and to *ſaue ſuch as are afflicted in ſpirit*; ſuch a one am I, I am bruiſed, and broken in heart and ſpirit, and diſtreſſed in conſci-

[a] Pſal. 34. 18.

ence

ence for my owne vnworthines, & sinfulnes.

Min. How else can you proue your selfe to be such a one, as God hath promised to saue.

Con. He hath promised that hee [b] which thirsteth shall drinke of the water of life: that is, he which earnestly desires the fauor of God, and Christs righteousnesse, shall be assured thereof vnto saluation, thus I doe thirst.

[b] Reu. 21. 6.

Min. Whom else hath God promised to saue?

Con. [c] Such as are poore in spirit, and mourne:

[c] Matth. 5. 3. 4.

mourne: that is such as are humble and lowly in Spirit, hartily sory for, and bewailing their sinnes, & so trust onely in the mercy of God, such a one I find my selfe to be.

Min. Whom else hath God said hee will saue?

[d] Rom. 10. 13.

Con. [d] Whosoeuer shal call vpon the name of the Lord, to wit, in sincerity and truth, I doe thus call on his name, (thogh in much weakneſſe) and therefore shall be saued.

Min. Whom else hath God promiſed salua-

ſaluation vnto?

Conuert. Such as are [e] ſanctified, and made partakers of true grace, and ſo haue the Image of God renewed in them, which[f] conſiſteth in holineſſe and true righteouſneſſe.

[e] 2. Tim. 2.21.

[f] Eph.4.24

Min. What is true grace?

Con. A new created quality of holines thoroughout the whole man, both in ſoule and body.

Min. Haue you this in you?

Con. I dare not deny but God of his mercy, hath begun this worke of

of grace, in ſome weake meaſure in mee, and I beſeech him to make me rich in all grace.

Min. It doth appeare by al theſe ſignes that you are truely aſſured of your ſaluation, but are you not ſometimes troubled with feare & doubting, for all this?

Con. Oh, alas yes, the more to my greife.

Min. Doe you not ſtriue againſt doubting?

Con. Yes: becauſe I know (ſeeing I haue the true ſignes of ſaluation in mee) doubting proceeds

ceeds from the malice of Satan, and from vnbeleefe of heart in mee and * that is to make God a lyer, and therefore displeasing to him who commands me to beleeue: and I should deserue condemnation euen for this very sin, if I did not beleeue.

* 1. Ioh. 5. 10.

Min. What is that which maketh you doubt?

Con. Though I cannot deny, but that the grace of God is in some measure begun in mee, yet I am sometimes afraid lest I should not continue in grace.

Min.

Min. How do you resist this temptation?

Con. [g] By the word of God, which tels mee that the loue of God is an euerlasting loue: and [h] whom Christ loueth, to the end hee loueth them: and [i] none can plucke mee out of his hand, & [k] nothing can separate mee from the loue of God in Christ.

[g] Ezek. 31.3.

[h] Ioh.13.1

[i] Ioh.10. 28.

[k] Rom. 8. 39.

Min. What else troubles your mind?

Con. Sometimes I beginne to misdoubt that I am not one of the number of Gods elect, and that God hath not decreed to saue me

Min.

Min. How doe you foyle this temptation?

Con: I learne by the [1] Word, that to be truly called & conuerted, is a declaration that one is elected, and perdestinated to eternall life, therefore finding my selfe conuerted, I thus quiet my mynd.

[1] Rom.8. 30.

Min How else doth Satan assault you?

Con. I am otherwhiles oppressed with coldnesse and dulnesse to prayer, and the best duties I find in mee want of feeling, and of that ioy which at other times I haue felt, which

makes mee call in question whether I were euer truely conuerted.

Min. How doe you resist this assault?

Con. I call to mind the comfortable experience which I haue had, at times heretofore of my conuersion, and the liuely feeling of grace working in mee, & that sweet ioy which I haue had in the assurance of the fauour of God, heereby I gather that true grace is in me, though at the present it doth not so clearely manifest it selfe.

Psal. 77. 6. Psal. 143. 5

Min. Is there any thing

thing elſe that doth diſquiet your peace?

Con. Yes: for ſometimes I feare that all is but in hypocriſie in mee.

Min. How deale you with this temptation?

Con. I finde in my ſelfe that I ſhould bee full ſorry it ſhould bee ſo, yea, I deſire from my very heart that it may bee in ſincerity; hereby I am perſwaded that it is not in hypocriſie, but in ſincerity.

Min. You ſay well: how elſe doe you withſtand this temptation?

Con. I perceiue in my greateſt feare and doubting, that ſome of the ſignes of ſaluation are in mee in truth, as firſt, hatred of ſinne: for though there were no hell, I could not commit thoſe ſinnes which ſome doe (though liking to corrupt nature) my ſoule goes againſt them. Secondly, I loue the godly, not for feare of hel, but becauſe they are godly. Thirdly, when I goe to the word preached, Sacraments, Prayer, &c. I deſire heartily to vſe them with profit, for the edi-

fying

fying of mee in grace. Fourthly, though the Lord ſhould condemn me, yet would I praiſe his holy name.

Miniſt. The Lord hath giuen you good wiſdome to withſtand theſe temptations: but what if you could find none of theſe ſignes of ſaluation in you at all?

Con. Time was when I had not one of theſe ſignes, and then I was in the eſtate of damnation, and if I had died in that eſtate, I had moſt certainely gone headlong into hell; and in the ſame caſe are al they

which haue none of these signes in them.

Min. But what if a man find some of these signes in him, and not all?

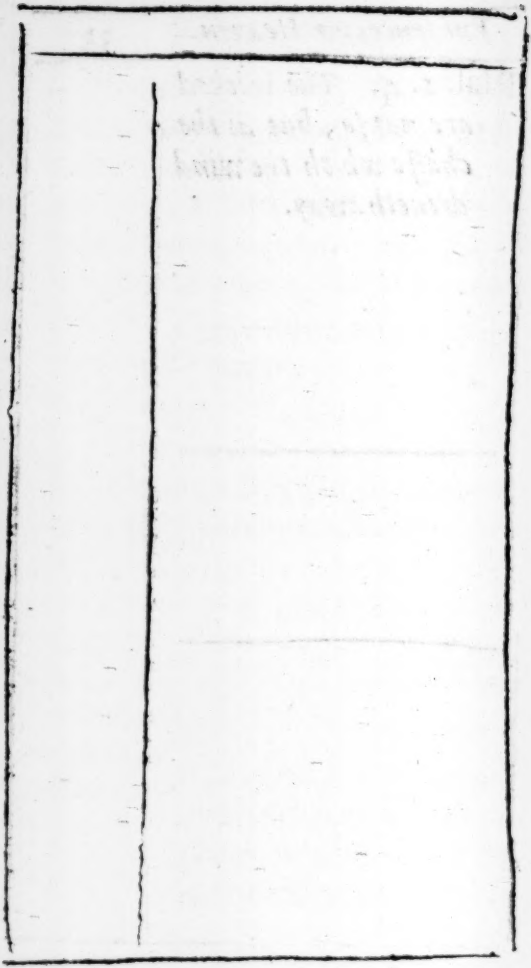
Con. He hath cause of comfort, for where there are some in truth, there are more, though a man doe not so sensibly perceiue all alike.

FINIS.

Psal. 32. 11. *Bee glad yee righteous, and reioyce in the Lord, and be ioyfull all yee that are vpright in heart.*

Psal.

Pſal. 1. 4. *The wicked are not ſo, but as the chaffe which the wind driueth away.*



A Preparatiue *to the right receiuing* of the holy Communion.

Queſtion.

WHat is a Sacrament? *Anſ.* Gods ordinance, wherein by outward ſignes the Lord doth ſignifie, ſeale and giue to the faithfull onely Chriſt, with his benefits.

Queſt. Which are the parts of a Sacrament?

Anſw. The outward ſigne, and the ſpirituall graces thereby ſignified.

Queſt. How many Sacraments are there?

Anſw. Onely two: namely, Baptiſme, and the Lords Supper.

Queſt. What is Baptiſme?

Anſw. A Sacrament of the new Teſtament, wherein the Lord aſſures the faithfull of the waſhing away and forgiueneſſe of their ſins by the blood of Chriſt, and

and of their new birth in Christ.

Quest. What is the Lords Supper?

Answ. The other Sacrament of the new Testament, wherin the Lord assures the faithfull of their growth in Christ.

Quest. Doe all that come to the Communion receiue benefit thereby?

Answ. No; * some eate and drinke their owne damnation.

*1.Cor. 11.29.

Quest. How then may wee come with profit?

Answ. Wee must come

come with knowledge, faith, repentance, charitie, and thankefulneſſe.

Queſt. Firſt for knowledge: what is ſignified by the bread and wine?

Anſw. Chriſts body and blood.

Queſt. Are not the bread and wine in the Sacrament turned into Chriſts body & blood?

Anſw. No, Chriſt hath but one body, which is in Heauen, which cannot be made of Bakers bread, but was made of the ſubſtance of the Virgin *Marie*; therefore the bread & wine are ſignes

and

and pledges of his body and blood, and not his true body and blood.

Queſt. What is ſignified by the breaking of the bread, and pouring out of the wine?

Anſw. The crucifying of Chriſts body, & ſhedding of his blood for our ſinnes.

Queſt. What is ſignified by the Miniſters giuing of the bread and wine?

Anſw. Gods giuing of Chriſt, a Sauiour vnto the faithfull.

Queſt. What is ſignified by the receiuing of the bread and wine?

An.

Answ. Our receiuing of Christ by faith.

Quest. What is signified by our eating of the bread, and drinking of the wine?

Answ. Our feeding vpon Christ spiritually by faith.

Quest. What is faith?

Answ. A true and certaine perswasion of my heart, grounded vpon the promises of God, that my sins are pardoned by Christ, & that I shall be saued by him alone.

Quest. How shall we know whether we haue faith?

An.

Answ. By the fruits of holineſſe, both inward, and outward.

Queſt. What is repentance?

Anſ. A turning from ſinne, and a conſtant purpoſe and vnfeined deſire of amendment of life.

Queſt. How muſt we come to this Sacrament in charity?

An. If we haue done iniury to others, wee muſt be willing to acknowledge it, and to make ſatiſfaction.

Queſt. What if others haue done vs iniury?

Anſ. We muſt beare no

no malice in our hearts toward them, nor seeke reuenge.

Quest. How must wee come to this Sacrament in thankefulnesse?

Ans. First, wee must praise God for the benefit of the Sacrament.

Secondly, wee must fully resolue in heart, and endeauour in life to serue GOD with new and better obedience.

FINIS.

1 Cor. 11. 28. *Let a man therfore examine himselfe, and so let him eat of this bread, and drink of this cup.*